6. Then, whose countenance is turned to all sides,
art our defender. May our sin be repented of.
7. Do thou, whose countenance is turned to all
sides, send off our adversaries, as if in a ship, (to
the opposite shore). May our sin be repented of.
8. Do thou convey ns? in a ship, across the sea,
for our welfare. May our sin be repented of.

Y. (XCYHL)

The *fii&U,* as before; the deity is 'either YAISWAKASA, or th6 pnre *(suddha)* AGNI ; the metre is *TrisJitubJi.*

VargaVL |*m* jja y we continue in the favour of VAISWA-
NABA ;[a]for5 verily, he ig the august sovereign of all beings. As soon as generated from this (wood), he surveys the universe; he accompanies the rising sun.[1]*

2. AGNI, who is present[0] in the sky, and present
upon earthy and whOj present, has pervaded all herbSj — may the A&NI TAISIVAHAEA^ who-is present

[a] *Vaiswdnara,* implies either he who rules over all *(m£wa)* men (flora), or who conducts them *(nard)* to another region, — either to heaven, through oblations, or, possihiyy to future life, through the funeral fire.

[13] Either as the combined heat with solar radiance ; or, it is said, that,, at the rising of the sun, in proportion

as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them.

[c] *Pri&Ma,* explained "by *sanaprishfa,* in contact with, or *nihita,* placed, or present, in. the sky. *Agni* is in contact with, or present in, the .sun ; on earth, in sacred and domestic fire ; and, in herbs, or annuals, as the cause of their coming to maturity.